3: Simson--389-390 (No date) 1880 Jivaro
116, 131, 144, 197

"Canelos, the once attractive Spanish settlement, but now forlorn Indian village is situated on the left* bank of the Bobonaza, one of the most important, if not the largest, of the tributaries of the Upper Pastassa, and is inhabited by a mixed tribe of Indians, in whom the chief element is Jívaro; though [390] some of the better traits of these seem to be wanting in them. Their language is Quichua."

"* Professor Orton in 'The Andes and the Amazon,' says on the right; but he never went there."

4: Up de Graff--193 (1897) 1923 Jivaro
144

"Occasionally we met with signs of their having mingled with the colonials of Borja whose women their ancestors carried off into captivity. Their eyes are invariably black when uninfluenced by this intermarriage with the white race."

25. Vigna--35 [3] (no date) 1945 Jivaro
116, 144, 171

The Jíbaro group differs greatly from the other natives of Ecuador, in tradition, custom, and language. Types who show evidence of crossing with the white race are difficult to find, and the few and rare cases can only be explained by the abduction of white women by the Jíbaros in reprisals of vengeance.

26: Brüning--49 [4] (1902) 1928
116, 144

In Numpatkai, on the left bank of the Marañón, I have seen
young ones, who had dark-chestnutbrown hair. These are
women who had been kidnapped by the Indians.

/33⅓ cont./

301 preferably used. In addition there are neck and arm bands, in
[824] part made with great effort out of plant seeds, out of pieces of
[231] shell, each of which must be bored separately, or out of European porcelain beads; even the men do not scorn this ornamentation completely.

142 Assured and proud, the Jívaro moves in the consciousness
157 of his freedom. The naked, well-proportioned forms of the
[834] men are handsome; the women, on the other hand, are small and heavy-set, but good-natured and at most seductive in their earliest youth, but with advancing age terribly ugly, and all the more so as they are then less modest and expose their bodies,
142 disfigured by hard labor, more to the eye. The color of the well-
[144] tended skin is a light red-brown for all, as is peculiar to the Indians of the highlands. This difference is often ascribed to mixture with the women abducted during the destruction of the Spanish cities, /333/ but the dirtiness of the Quechua Indians
[157] may play a not unimportant role in this. The facial expression is usually good-natured and intelligent. The wives were always
595 treated with kindness, their advice sought in almost all negotia-
593 tions, and the children are allowed to do what they please. I say wives, for seldom does a Jívaro content himself with one partner for life; he has two, three, or four and cannot understand at all that his polygamy is unlawful, since he takes care of his wives and children, whereas the moralistic Christian preachers
595 all too gladly shun these duties. Sometimes several women with their children live in one and the same house; sometimes the lord and master has several houses far from one another and
[581] has his wife or wives in each of them. The bond of marriage
[648] is kept holy; in the case of adultery the husband has the right to kill his wife. The institution of polygyny, no matter how reprehensible it may be from our standpoint, surely is justified
181 under the conditions that we find among the Jívaros. In the case
595 of a wandering, warlike people which frequently changes resi-
628 dence and in which the individual tribes, indeed, even the
648 individual families, live in war and conflict, the man must always be ready to defend his person and his property; he must

practice the use of weapons, live for battle and the hunt.